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The Catholic Weekly Review.

A JOURNAL DEVOTED TO THE INTERESTS OF THE CATHOLIC CHURCH IN CANADA

Reddite quæ sunt Cesaris, Cesaris; et quæ sunt Dei, Deo.—Matt 22: 21.

Vol. VI.

Toronto, Saturday, Aug. 13, 1892.

No. 27



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No unauthorized advertisement of the above will be paid for.



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Plans and specifications can be seen at the Department of Public Works, Ottawa, and at the Dominion Public Works Office at Winnipeg, on and after Monday, 8th August, and tenders will not be considered unless made on form supplied, and signed with the actual signatures of tenderers.

An accepted bank cheque payable to the order of the Minister of Public Works, equal to 5 per cent of the amount of tender must accompany each tender. This cheque will be forfeited if the party decline the contract or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender.

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By order,

E. F. E. Roy,

Secretary.

Department of Public Works,
Ottawa, 1st Aug., 1892.

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The Catholic Weekly Review.

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Vol. VI.

Toronto, Saturday, Aug. 13, 1892

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NOTES.

The death of Cardinal Battaglini, Archbishop of Bologna, is the 82nd death in the Sacred College since Pope Leo's election.

* * *

Will every person please remark how readily the *Globe* rises to the No-Popery fly. It took it some time to make up its mind before it jumped last time but now it keeps its nose sticking out of the water on the look-out for a chance to bite.

* * *

Rev. Father Cronin, having returned from Buffalo, has resumed his position as Editor of the *Union and Times*.

* * *

The East African Company, the exciting cause of the horrible massacres in Uganda, has ordered its officers to vacate that country in December.

* * *

The *Boston Republic* reproduces *Le Canada's* offers to rush into the arms of the Union if Manitoba Catholic Schools are not allowed. Such language has, with the *Republic*, the very natural effect of making our country cheap and little thought of.

* * *

His Grace the Archbishop sails for Canada on the 20th inst.

* * *

The Queen's speech, as communicated to the chiefs of the Ministerial and Opposition parties, is the briefest speech from the throne ever read in Parliament. It formally intimates that Parliament has not met for the transaction of business; it contains no reference to prospective legislation and is almost silent in regard to foreign affairs and Ireland. The Queen simply says that no immediate work can be expected of the members so soon after the labors of the last session and the fatigues of the general election.

The Welsh members of Parliament have decided to support the Home Rule Bill provided Gladstone gives Welsh disestablishment the next place on the programme.

* * *

Lord Salisbury in the House of Lords on Monday admitted that the speech from the throne was like a sealed envelope put into the hands of a preacher going into a pulpit, and when opened found to contain nothing. The Government had no measures to present to Parliament.

* * *

We subjoin an extract from a *Globe* editorial on Manitoba schools. In the present situation it is impossible to conceive the *Globe* single-minded. It plays to embarrass the Dominion Government in the first place, and in the next to glorify its own position as a champion of provincial rights. Again no one is seeking to "reimpose" on Manitoba. The Catholics simply seek the shelter of their lawful guardian, the Canadian Confederation, against unjust interference with their pre-existent rights. "Left alone they will soon settle it themselves." Will the *Globe* please remember that "nothing's settled till it's settled right."

Those who wish to reimpose the Separate School system on Manitoba by means of remedial laws will do well to pause and consider the difficulties that lie ahead of them. First, if the suggestion of the *Montreal Gazette* be adopted they must get a favorable opinion from the Supreme Court; second, they must get the Minister to come down to Parliament with a proposal to coerce Manitoba into restoring Separate Schools. Upon this rock the project is almost sure to split. The House of Commons has always shown a disposition to do justice to the Roman Catholic minority, but here there is another question involved. Provincial autonomy, a principle which has grown in strength enormously by the result of conflicts between the Federal and Provincial powers, the long series of Ontario's triumphs in the courts, and the victory of Manitoba over railway monopoly and the Dominion Government; thirdly, if we can conceive of the Parliament passing such laws it must be remembered that the fight would be only half over. The people of Manitoba are very much in earnest about this business, and they are governed by men who would look without dismay upon the prospect of another tussle with the Federal power. All sorts of obstructions would be put in the way of the execution of remedial laws. It would be much better to let the people of Manitoba know at once that they will be allowed to manage their own affairs. Left alone, they will soon settle it themselves.—*Globe*.

* * *

The reports of the Catholic Summer School show that it will be a great success. The large range and good treatment of subjects in even this, its inaugural year, give assurance of the extent and stability of the movement. It is said that the location of this year's school (New London, Conn.) is not the best in the world, though the members seem to be enjoying the course not so badly, and a more central meeting-place is suggested for next year. May it increase and prosper. The *Boston Republic* says: "The success of this summer school, already abundantly assured, is all the more gratifying because this latest display of Catholic activity gives an emphatic contradiction to that stale calumny, which, despite its staleness, still obtains credence in certain circles, that Catholicity opposes all phases of higher education in its adherents. With this public and successful effort on the part of the Catholic Church to foster and promote intellectual culture among its members, it will be no longer possible for the enemies of that church to assert, as some of them are so fond of doing, that every effort its members make to gain greater knowledge meets with ecclesiastical antagonism. This, of course, is but a minor consideration in one sense; but, nevertheless, it is one worthy of notice, even if the primary aim of the summer school be a desire to make Catholics better acquainted with the important questions that are being so competently treated by the New London lecturers."

THE PRESS.

BISMARCK'S SORE THUMB.

What with Bismark exhibiting his sore thumb daily through the German press and the pace given to the Iams thumb-stringing episode at Homestead by the American papers, thumbs appear to be up these days.—*World*.

IT'S UNHEALTHY.

Ontario notices that the person of Elgin Myers, Q.C., ends abruptly at the neck, and Sir Oliver Mowat, when questioned, looks at the grand young ruin and proudly replies:

"Beloved province, I cannot tell a lie: 'twas I who did it with my little hatchot."—*Telegram*.

WHERE DID HE LAND.

The Pope's Allocution says it was on the island of Guanahani Columbus first landed—Guanahani, also called San Salvador by Columbus. But what island was that? Long in controversy, it is said to have been settled by Murdooh, Major and others in favor of Watling Island, one of the outermost of the Bahamas.—*Liverpool Times*.

WAITING TO BE KICKED.

If the Tories (British) insist on keeping in office until the assembling of Parliament, then, indeed, the humbling hand will fall all the heavier upon them. They will find themselves literally kicked out, and that with every sign of disgust and reprobation.—*London Universe*.

THE ALMIGHTY POUND.

"Bribery, illegal voting, wholesale treating of voters and hiring vehicles to carry them to the polls." This, gentle reader, is not one of the charges preferred against a member of the Canadian Parliament, but is part of the petition against the return of Hon. Arthur James Balfour, late leader of the House of Commons in Great Britain! And still certain journals would have us believe that Canada is the only country in which the almighty dollar is one of the principal factors in the creation of public opinion.—*News*.

WANTS THE FACTS.

It is difficult to see what is to be gained by the Prohibition Commission collecting opinions as to whether or not a prohibitory law can be enforced. On such a subject one man's opinion is just as good as another. If the commission is trying to ascertain the consensus of thought why not simply count noses? Mr. Chapleau did not go around to ascertain if the people thought he could prevent whiskey smuggling. He simply sent a force against the smuggler and captured him. As a rule opinion is not regarded as evidence, except when given by experts. What are wanted are the facts, and the public will then be able to form its own opinion.—*Mail*.

EVEN THOUGH CHARITIES SUFFER BY IT.

No matter how economically the Government of this province may be administered the day of more or less direct taxation for provincial purposes is in the immediate future. It is well, therefore, that the beginning in this direction has been made by levying upon the wealth of those who go to a country to which riches cannot be taken. The tax on the estate of the late Alexander T. Fulton is the first fruit of a wise piece of legislation.—*News*.

HOME RULE WILL NOT BE SHELVED.

The Liberal and Home Rule majority of forty-two is considered by the leaders of the party to be quite sufficient for the work that is to be done. As for the Home Rule question, despite all rumours to the contrary, there is not the slightest prospect of it being shelved in favour of other measures. Mr. Gladstone is pledged to put Home Rule to the front of his policy, and he will be loyally supported by all sections of the majority in doing so. The Labour members will put no obstacle in the way, as they recognise that until Home Rule is passed there will be a consistent block in the way of labour legislation.—*Catholic Times*.

THE MODERN METHODIST MEETING HOUSE.

The Metropolitan Church Sunday week could hardly accommodate the throng which assembled to witness the unveiling of the two works of art on either side of the organ which fresco artists have been engaged upon for weeks. It is safe to say that among the vast concourse while there were many to criticise there were none to condemn the introduction of the finer arts in decorating the tabernacle. Yet in John Wesley's eyes this speck and span edifice would have been a portentous phenomenon prophetic of evil days near at hand. He exhorted his preachers to see to it that the meeting houses should be neat and plain, laying stress upon the plainness; else, he argued, rich men would become necessary to societies, and then farewell to Methodist discipline and to Methodist doctrine too. But then the world and Methodists have changed in prominent respects since John Wesley's time.—*World*.

VENTED HIS SPLEEN.

One of the most contemptuous and patronizing criticisms of American journalism ever penned appeared in the July number of *The Nineteenth Century*, over the signature "Edward Delille." The *New York Sun* says "the writer is we believe the son of an American actress." This is another case of a naturalized American citizen following the example of Mr. H. M. Stanley and becoming ashamed of his country for good and solvent reasons as they appear to him. But in all conscience *The Nineteenth Century* looked very foolish giving circulation to Mr. Delille's spleen.—*Empire*.

GOOD ENOUGH LAW.

Hats off to Mayor Fleming for his action regarding the children and the parks!

For years the half intoxicated loafer has been at liberty to sleep off his debauch under the trees of any of our breathing spots, while the machinery of the law was immediately put into force if half a dozen youngsters had the temerity to start a game of ball. The loafer was within the law; the children were misdemeanants.

The law of common sense is in this case good enough law for the Mayor of Toronto. Henceforth youngsters can run and play and shout to their heart's content. And the only persons to object will be the aforesaid drones whose afternoon siestas will be disturbed.—*Telegram*.

HE BRAYED HIS WAY.

Our esteemed Catholic Contemporary, the *London Universe*, heaps coals of political fire on the head of Stanley Africanus thus: "That respected aspirant to parliamentary distinction, Mr. Henry M. Stanley, has been appearing in a far more genial and congenial character at a donkey show in the East end. He knows something about the long-eared quadruped; he knows nothing, or the wrong thing, which is worse than nothing, about politics. In acknowledging the vote of thanks on behalf of the Baroness Burdett-Coutts the explorer said that he had been enabled to pass through a savage district in Africa half as large as England by means of a donkey named Mirambo, who used to bray in a most stentorian manner at the word of command, and frightened all the natives; and when the expedition left Africa homeward bound, the last thing they saw was the donkey perched on a cliff braying a sad farewell. It is easier to frighten natives in Central Africa than to influence voters in North Lambeth."—*Boston Republic*.

THE END NOT YET.

The recent action of the British Privy Council in confirming the acts of the Manitoba Legislature, which abolished Separate Schools in that district, is very likely to have a far different result from what the Manitoba legislators or the Privy Councillors anticipated.

The Constitution of Manitoba guaranteed to the Catholic residents of that territory Separate Schools maintained at public cost, and until quite recently there has never been any effort made to deprive the Catholic Manitobans of those rights. Recently, however, the territorial Legislature, in defiance of the Constitution, passed a law doing away with Separate Schools; and this enactment being vigorously opposed by the Catholic element, as was right and proper, the legality of the Legislation was referred to the British Privy Council, which has confirmed it.

The end of the agitation is not yet, however. The Catholic element in Manitoba, whose constitutional rights have been thus shamefully taken away, is largely French-Canadian, and the French-Canadians of the Province of Quebec show a natural readiness to espouse their cause, and threaten to seek annexation to the United States in case the decision of the Privy Council is enforced. Says *Le Canada*, an influential and prominent French-Canadian organ: "If the English-speaking community of the Dominion now goes back on their bargain and wipes out the French-Canadian sentiments that have tied them to the crown, then Quebec can only look to its material interests, and as those interests would be greatly improved by annexation to the United States, there being no other sentiment to bind that province to the British crown, they can only go in favor of their material interests;" and it remarks in conclusion that such refusal of the rights of the French-Canadian people as this Manitoba legislation, now sanctioned by the British Privy Council, will eventually drive them to annexation with this country.

Should Quebec, which is practically all French Canadian, seek admission into this Union, Great Britain would be powerless to prevent her coming, in the event of the United States being willing to receive her, of which there would be no question. And with Quebec and Manitoba attached, and the Maritime Provinces dissatisfied, the Canadian Dominion would be reduced to sorry proportions. The best thing the Manitoba Legislature can do is to repeal the enactment which deprives the Catholics of that territory of the educational rights the constitution guaranteed them, and which the decision of the British Privy Council does not render any the less unfair and unjust.—*Boston Republic*.

Fame is vapor; popularity an accident; riches take wings; the only certainty is oblivion.—*Horace Greeley*.

For the CATHOLIC REVIEW. (By G. M. Ward.)

PILGRIMAGE OF STE. ANNE DE BEAUPRE.

ARRIVAL OF THE NEW RELIC.

Concluded.

At the same time I was requested to write a memorandum concerning the sanctuary of Beauvre, and I was entrusted with bearing these two documents to St. Paul's, which I did with the greatest pleasure. The request of the Holy Father and our petition as well as the above mentioned memorandum were submitted to the general chapter of the Rev. Benedictine Fathers, and, as may well be imagined, the answer was favorable. (Here follows the text of the Benedictine Abbot's letter).

The Most Rev. Superior General begged me to repair to the monastery on the day appointed so that I might be present at the separation of the relic, which was at St. Paul's. This invaluable relic consists of a part of the fore-arm, eight inches long, containing of both of the bones, as well as flesh and skin. I was granted a piece four inches long. I at once had the reliquary made which you now see; and they hastened to put the relic in it and to affix the seals of the Most Rev. Superior General. They then prepared, signed and sealed the authentication. (Here follows the attestation of the authenticity of the relic.)

As soon as I had brought this affair to a favorable conclusion, I set out for Canada, arriving in New York the first Sunday in May. That very same day the precious relic was exposed for veneration in the Canadian Church of St. John the Baptist, and a miracle was performed before all those who were present. This miracle caused so much excitement that I found myself obliged to pass three weeks in that town instead of being able to leave in a day's time as I had intended. And during that period not less than 250,000 persons came to venerate the relic of our holy Thaumaturge. The holy Father having been informed of these facts caused the following letter to be written to me by the Most Eminent the Cardinal Secretary of State:

Rome, July 2nd, 1892.

MOST ILLUSTRIOUS AND REVEREND SIR, - In a newspaper of May 10th which has been sent to me, I read with extreme interest of the religious movement which there was among you, and which had been stirred up by the arrival of the precious relic of St. Anne's arm. I thank and bless our Lord for having made use of these means to confirm believers in their faith, and to draw into the bosom of the Church many who did not have the happiness of belonging to her. You who are eye witnesses of this religious movement must feel the greatest and sweetest satisfaction, and I pray God that this movement may go on increasing.

(Signed)

M. CARD. RAMPOLLA.

I here bring my report to a close, and in return for the trouble and expense I have given myself in order to procure so precious a treasure for the Canadian people, I ask all pilgrims to the venerated shrine to say a short prayer for me, that I may obtain the good Ste. Anne's powerful protection in that last long journey which I must soon undertake, and when journey will be to that city which is truly eternal.

With the most profound respect, Your Eminence and Your Graces,
I am your obedient servant,

J. C. MARQUIS,

Prot. Apos.

Ste. Anne de Beauvre, July 26th 1892.

After the reading of the above His Eminence rose, and amidst the most profound attention replied in the following moving words:

Devotion to St. Anne is essentially the national devotion of Canadians. The first Bishop of Canada, the venerable Francois de Laval, had great devotion to that good mother and repeatedly made the pilgrimage to Beauvre. It was to this devotion to Ste. Anne that he attributed all the success he met with during his episcopate. We must confess, he says, that nothing has more effectually aided us in bearing the heavy burden of the pastoral office in this young church than the special and tender devotion of the whole country to Ste. Anne, a devotion which we confidently affirm distinguishes them from the inhabitants of all other countries.

We also, his successor, after more than two centuries, in the see of Quebec, we also can proclaim that this devotion to Ste. Anne has gone on increasing. The thousands of pilgrims who flock to the shrine of Beauvre every year from every part of this country, and from other lands, bear witness to the fact that devotion to the great Thaumaturge has not lessened and that God's arm has not lost its power. Like the venerable Francois de Montmorency Laval we must attribute to Ste. Anne's special protection our having been able to do anything to the glory of God in our beloved diocese, and we feel called upon to proclaim aloud that it is in the sanctuary of Beauvre that we have experienced the sweetest joys of our episcopate.

We thank God from our heart for having granted to us during our episcopate the consolation of seeing the pilgrimage to Ste. Anne de

Beauvre so largely developed and producing such abundant fruits of salvation.

As if to fill up the measure of the benefits He has conferred upon us, God has permitted us to endow this Basilica with a treasure beyond all price. This treasure is a large relic which consists of a portion of one of Ste. Anne's arms, which was preserved at St. Paul's (*extra muros*) in Rome. We owe this great privilege to the immortal Leo XIII. His Holiness, with his usual unflinching generosity, vouchsafed to listen to the supplication made him in our name by a worthy prelate, who likewise has a right to our gratitude.

May this precious relic, which we confide to the safe keeping of the indefatigable Redemptorist Fathers of Ste. Anne, be a fresh source of attraction to the faithful of this country, and may it assure to us ourselves a still greater and more efficacious share of the protection ever afforded us by the good Ste. Anne.

May this bone of Ste. Anne's arm, which must have borne the infant form of Jesus Himself, bear us onwards until we arrive in that heavenly kingdom, where there shall be neither tears, nor weeping, nor sorrow.

His Eminence having taken his seat, the Rev. Father Tielon, Rector of the Ste. Anne's Redemptorist House, advanced, and in the following terms returned thanks for the immense favor granted to the Catholics of Canada by the Sovereign Pontiff, at the request of His Eminence:

It is now thirteen years since we came to Canada. On our arrival Your Eminence did not receive us as if we were strangers, but rather as if we were sons of the great family under your paternal care. Your Eminence then confided to us the Sanctuary of the good Ste. Anne. We devoted ourselves entirely to its service, under Your Eminence's paternal direction, and now you are pleased to add to our happiness by confiding to us the precious charge of this important relic. Not only is this a fresh proof to us of your paternal goodness, but also it is a fresh incentive to us to spread still wider the veneration of Good Ste. Anne, and to lead to Jesus all those souls that our good Mother attracts to this venerable sanctuary. I return grateful thanks to Your Eminence in my own name and also in that of my brethren in religion.

After these different addresses Monseigneur Marquis officially presented the holy relic to His Eminence, who, taking it from him raised it before the eyes of the crowd and blessed all present with it. The "Hail Mary," followed by invocations to Ste. Anne were sung by all present, and then to the strains of the "Te Deum," accompanied by the band, the procession filed into the church bearing the precious relic.

As soon as the reliquary was deposited on the rich credence that had been prepared for it the High Mass commenced. It was sung by the Coadjutor Archbishop Monseigneur Begin; Monseigneur Paquet being assistant priest, Abbe Boilard deacon, and Abbe Hebert sub-deacon.

The choir, numbering some 70 voices, was composed of members of various Quebec choirs. Mr. Hebert, the organist of St. John Baptist's church, Quebec, played the organ, and Rev. Father Mallongier, a Redemptorist Father of Ste. Anne, directed the choir. The B Battery Band, under the direction of its able band-master, M. J. Vezina, accompanied the Mass, which was the Gregorian Second Tone harmonized, and also played three pieces during the Mass: at the Epistle an Andante by Katerbella; at the offertory an overture by Auber, and after Mass Gounod's Military March. At the elevation the celebrated tenor, Lamontagne, sang "Pie Jesu magne;" at the Communion Lambellotte's "Panis Angelicus" was splendidly sung without accompaniment by the Palestrina choir. The chasuble worn by the celebrant was the one offered some 250 years ago to the then infant pilgrimage church of Ste. Anne, by Queen Anne of Austria, wife of Louis XIII. of France, it was embroidered by her own royal hands in thanksgiving for a favor obtained by her through the intercession of the Mother of the Blessed Virgin.

The relic remained all day on a golden dais, placed on a richly adorned credence table. The reliquary is shaped like a fore-arm and hand, is enriched with jewels, and a piece of crystal is placed over the relic itself at that portion of the wrist whence it was severed. This relic is about four inches long, and an inch and a half wide. The skin and the legaments are plainly visible.

Two magnificent sermons were preached after the Gospel. The first one, in French, was preached by Monseigneur Lafleche, who took for his text the passage of Scripture in which it is said that Jacob in a dream saw a mystic ladder, and angels were ascending and descending it. From this visible image of prayer he drew the conclusion that God has chosen certain places where the faithful may specially offer Him their prayers. This idea he enlarged upon in a most beautiful and appropriate manner, referring especially to the sanctuary in which he was preaching. He was followed by the well-known and eloquent Dominican preacher, Father McKenna, of New York. The latter, in the course of his exceedingly eloquent remarks, eulogized Ste. Anne and spoke of the honor due to her who gave the world a Redeemer through her daughter. Referring to the veneration of her relics, he said that people venerated the names and memories of dead heroes such as Wolfe and Montcalm, and the garments that had been

stained by the sweat and the blood of Geo. Washington. So the Jews venerated the relics of bygone days in the ark of the tabernacle. As to the miracles worked here, he asked why they should not be so worked when others had been worked by a serpent of brass and by Aaron's rod that blossomed? He spoke of the honor due Ste. Anne for her share in the great work of Redemption, in giving of her blood to her daughter, the Blessed Virgin Mary, through whom it coursed through the veins of the Son of God Himself. We may then say to her: "Through you we have received our redemption. To her Christ was not only her God, but her grandson, bone of her bone and flesh of her flesh. The Jews honored the ark of the tabernacle, containing only Aaron's rod, some manna, the tablets of the law, some pebbles of the Red Sea, &c., but Ste. Anne gave us the living tabernacle of the divinity. Oh! glorious Ste. Anne, he cried, did you realize when you held your infant child what the power of her name was to become? Did you know how you would be venerated because of your immaculate daughter? How the dust and bones of your body would thus be honored and sought for and venerated more than the diadems of kings? Could you have foreseen your powers of healing as testified to so eloquently by those pyramids of crutches at the other end of this church, and this assemblage of priests and bishops with our eminent Cardinal to do you honor? He appealed to Canadians to continue this honor of Ste. Anne by the memory that they were descendants of the first daughter of the Church, whose explorers in America, Cartier, Champlain and Maissonouv, came not here to seek the yellow dross of the mine; to Americans, his fellow-countrymen from the land of Washington, as descendants of men who had fought for liberty, and by the memory that the first man who landed in America was a Catholic, and came not to seek gold but souls; and to those who were exiles from another land by the memory of what their forefathers had suffered in this and other lands because they preferred their conscience and their faith to the smiles of kings and nations.

At the conclusion of the Mass and throughout the day, the relic was venerated by thousands of pilgrims who continually pressed forward to the altar railings, many of them being blind, halt, lame, or otherwise afflicted.

Among the clergy present beside those we have already named, we remarked: Rev. Messrs. Faguy, P. usance, O'Leary, A. Pelletier, Lasfargues, Dupuis, R. Casgram, Roy, Carrier, Maguire, Martel, Beaudry, Gauvreau, Bourassa, Jasmin, Richard, Lagueux, Leclerc, Proulx, Samson, Fathers Oates, Anderson, White and Walsh of St. Patrick's; Rev. Fathers Perusse, Corriveau, Tetreault (New York), Vincent, Pouliot, Boilard, Hebert, Fafard, Plamondon, Lemieux, Marcell, Buttin, Labbe, Hoffmann, Gagnon, McCrea, Rheacine, Smard, Lessard; Oblate Fathers of St. Sauveur, Redemptorist Fathers of Quebec, Montreal, and United States, Jesuit Fathers, Quebec; Fathers of the Holy Cross, Delamaire, Huard, Desgagne, Vincent, Marcoaux, Laplante, Dion, Feuilletau, Rucl. Mercier and many others.

PROTESTANTISM AND THE SOUTHERN NEGROES.

A form of argument that once was much in fashion with Protestants who desired to prove what they believed to be the evil effects of the Catholic doctrine and practice was, to point to what was supposed to be the backward condition in many respects of Southern Europe. The mass of the Italians and Spaniards were poor and illiterate, therefore the Catholic Church was bad. That was the argument which many serious and otherwise sensible men, blinded by prejudice, thought a settlement of the whole question. In referring to some social features of the Southern States we do not, however, intend to make use of this fallacious line of argument. The South is, in many respects, behind the North; it is not so intellectual, so progressive, so well educated, so rich, so prosperous generally. And it is beyond all doubt very much more Protestant than the North. But we do not hence conclude that its backwardness is owing altogether to the fact that it is predominantly Protestant. Other causes besides Protestantism have contributed to this result.

Still, the argument against Protestantism as a force essentially destructive, rather than constructive, is very strong when applied to the Southern States, if applied with sufficient knowledge and with the proper distinctions. It is a truism that all white Protestants have inherited from Catholic ancestors, and have providentially preserved through several generations of Protestantism, Catholic notions of morality, of social and political rights and duties. In other words, two or three centuries of negative, dissolving, and destructive Protestant influences have not been sufficient to eradicate the Christian ideas which Catholic teaching had for centuries fixed in all the civilized institutions of modern life, before Protestantism had come in to work mischief.

But how is it with black Protestants of the South? It is among them that the real effects of Protestantism can best be studied. For these Protestant colored people of the South are not descended from Catholic ancestors. The Dutch and English, and Boston slave traders, who brought to the South the ancestors of the colored people who now form a source of anxiety to all Americans, were Protestants. The original purchasers of those poor Africans were Protestants, and so

were their masters, the slave holders who held them in bondage down to the day of their emancipation.

The question of the colored people of the South is too serious a one to trifle with, even for controversial purposes. All who really know the colored people of the former slave states, know that they are almost without exception, what is called "church-members," Christians in their own belief, Protestant by name, and, in fact, so far as conduct goes, nearly as Pagan as were their ancestors who were brought over from Africa on the terrible slave ships. Of course we exclude from this the small element of Catholic colored people, principally found in Maryland, Kentucky, Missouri, Louisiana and parts of Arkansas, Mississippi and Alabama. These Catholic colored people are acknowledged, even by the Protestant whites of the South, to be exceptional among their race.

It is a delicate question to discuss, but those who know the Southern negroes will at once recognize the importance of it. The marriage tie, permanent and sacred, is the foundation of civilized society. Southerners will be the first to admit that any sound notion of this is almost entirely wanting among these Southern negroes, church-members as they all are. To be sure, the negroes themselves cannot be blamed, it will be said. They are mostly Methodist and Baptists, it is true, but they were slaves until recently, that is to say, chattels, which their owners bought, sold, or devised by will, or which in the case of their owners' intestacy, were distributed among the heirs at law, or which were sold at auction to satisfy judgment, debts, or in bankruptcy, and the like, and hence any such thing as a regard for marriage between these mere chattels could not be recognized by the law of the land, so long as the law recognized slavery. But that is a mere begging of the question. In Spanish America, and in the French West Indies, while slavery prevailed there, the marriage tie among the slaves was respected by the law, thanks to the insistence of the Catholic Church.

The interesting point of the argument is this, and there is no sophistry or quibbling in it, the mass of the Protestant negroes of the South are as a rule entirely lacking in what is called the moral sentiment; not because they were slaves, or the children of former slaves, but because they are Protestants who have inherited no Catholic tradition of morality to check and correct their unadulterated Protestantism which, in its essence is pure naturalism.—*Catholic Review*, N. Y.

THE POPE AND THE WORKINGMAN.

It is considered a remarkable coincidence that the month of July should have happened to be the one set apart by Pope Leo for prayer throughout the Church in every clime, for the intention specified by him, viz., promoting Christian union between the employers and the employed. It is a subject which has over and over again been impressed upon him through the representations of Cardinal Gibbons, of Baltimore; Archbishop Ireland of St. Paul; Archbishop Ryan, of Philadelphia, as well as Archbishop Williams, of Boston, and the Archbishop of Chicago. The labor question in the United States, as well as Europe, has been to him a matter of deep concern and grave consideration. Its bearing is, perhaps, more especially upon the peace and prosperity of Europe.

It has, therefore, attracted more than ordinary notice among those prominent in the administration of the affairs of the Catholic Church in this country that the very subject specified by the Pope for the prayerful consideration of every bishop, priest and layman during the month of July is the one now challenging the attention of the whole civilized world.

There is in the Catholic Church an organization called the Apostleship of Prayer, which has on its roll the names of over twenty million members, citizens of every nation on the earth. Every year, usually in December, the general outline of what is to be the special subject of prayer among the members for each month in the following year is designated by the Pope and by him given to the Cardinal, Prefect of the Propaganda at Rome, who is also protector of the Apostleship of Prayer. He in turn sends these subjects to the subordinate directors of the organization for recommendation to the prayers of the association throughout the world.

In this way, fully six months ago, Pope Leo designated for July, 1892, the relation of employers and workmen to be the subject of prayer. Through the machinery of this world-wide organization the printed formula for the month of July was distributed to every member on the last Sunday in June. In the midst of this prayerful appeal for the mutual material advancement of the working class and a more Christian regard by employers for the rights of the employed, rises up the grim spectre of armed hostility on one side and dogged obstinacy on the part of the employer, and which now threatens dire disaster to a large body of men.

As if to emphasize the equity of the subject, suggested for prayerful consideration by the Pope, and fix the attention of the civilized world on the issues involved, comes this painful spectacle at Homestead, which has probably made the month of July, 1892, a memorable one in the annals of history, and bring into greater prominence than ever in the Catholic world the Pope's recent encyclical on the condition of the workingmen and the rights of the employed.—*Chicago Inter-Ocean*.

THE DEPARTURE OF THE SANTA MARIA FROM PALOS.

On the 3rd of August the four hundredth anniversary of the day on which Columbus set sail from Palos westward on his voyage of discovery, the festivities arranged there for celebrating the day were carried out with great eclat. At six o'clock, the hour at which Columbus began his voyage, the caravel Santa Maria, constructed in imitation of the vessel of that name belonging to the Columbus expedition, which had been lying off shore all night, set her sail for her passage through the line of war ships anchored outside the bar. The voyage down the river past the monastery of Larabida, on which building the flags of all the American States were flying, to the bar occupied about an hour. Outside the bar were moored the vessels of the squadrons which had come to take part in the celebration. These vessels were formed in lines, between which the caravel passed amid thundering salutes and deafening cheers. The mist and the smoke from the guns made it impossible to watch the manœuvres of the caravel, which followed for some distance the route taken by Columbus four hundred years ago. Fifteen of the Spanish flotilla conveyed the Santa Maria several miles to sea, and when the signal was given by the Spanish Minister of Marine for the vessels to return the caravel was given a farewell salute.

AGAINST THEIR PRINCIPLES AND OBLIGATIONS.

To the Editor of the CATHOLIC WEEKLY REVIEW.

I have read with interest a letter of 'E. G.' in to-day's issue of the *World*. Will you permit me to relate a little incident which occurred in my own experience not many weeks since, which I think bears upon the subject of that letter?

Having occasion one evening in June last to pay a social visit to a friend in one of the suburbs, I took my place upon the rear seat of a street car, where I could enjoy the fragrant weed, by the way. At my right hand were two gentlemen, who had evidently in their capacity as brethren of an Orange lodge been attending the funeral of a deceased member of the order. One of these was a medical man, or at least was constantly addressed by his companion as "doctor." Both were, I should say, what would be called "respectable" men of fair education and intelligence, the "doctor" no doubt taking precedence of his fellow as to education.

Their conversation turned upon the various orders and societies, and addressing the doctor, the layman, as I will call him, used words to the effect that the merits of all these paled into insignificance when compared with those of the Orange body. There was, said he (I will quote his words), "A principle underlying the Orange order—a principle of love and charity for all men."

"Yes," said the doctor, "I quite agree with you. Even for these Papists—or Catholics, as they call themselves—we have nothing but charity and good will. I must say, however, that I make an exception in the case of their priests. They are men of education and know that they are teaching lies to their benighted followers. I should like to see a rope round the necks of every mother's son of them."

At this I pricked up my ears and mentally said, "I will have some fun."

Addressing the doctor with some apologies for apparent intrusion, I ventured to say that it appeared to me that his humane expressions were susceptible to very sudden change, seeing that after stating the "principles which underlie the Orange order," to be those of universal love and charity he as an Orangeman was willing to deal so summarily with a large portion of his fellow-men as to hang them all up (so to speak) to the nearest tree.

Hereupon he diverged, stating his thorough acquaintance with Catholic theology, he having, as he said, read all that was worth reading upon the subject. I mildly insinuated that he must have much time for reading, for that the literature was somewhat ponderous and voluminous. As I was speaking the car stopped to allow them to get off, they having reached their street car destination, and as John Bunyan hath it, "I saw them no more."

But before parting, the doctor, having politely wished me a good night, I said, "Good night, sir, and I am profoundly indebted to you for the enlightenment I have received upon the principles which underlie the Orange order."

VIATOR.

A LIBERAL TRIUMPH.

Scores of men and women who have always suffered their prejudices to blind them to the merits of Burdock Blood Bitters now use and praise this wonderful tonic purifier as the best remedy known for dyspepsia constipation and all blood diseases.

Family receipt.—To prepare a bottle of bitters at a price to suit every person, take a quarter of a 25c. package of the celebrated "Indigenous Bitters" and infuse it in three half pints of boiling water.

LOCAL.

Lindsay.

The officers of the C.M.B.A. of Lindsay, contemplate holding an excursion on Tuesday, Aug. 23rd, to Chemong Park.

Rev. Father Lynch.

His many friends, both lay and clerical, will regret to hear of the serious illness of Rev. Father Lynch, of St. Paul's, Toronto. He is suffering from typhoid fever, contracted in the discharge of his priestly duties.

C.M.B.A.

The various branches of the Catholic Mutual Benevolent Association will hold an excursion to Hamilton on Tuesday, 30th Aug., to assist at the opening of the Biennial Convention of the Grand Council of the Association.

E.B.A. Excursion.

The regular meeting of St. Patrick's Branch, No. 12, Emerald Beneficial Association, was held in their hall, 173 Simcoe street, on Wednesday night. Two new members were initiated. A large amount of important business was transacted. The committee reported that the excursion to Peterboro' was a grand success. The new death benefit which came into force on Aug. 1 has been a great boon to the branch and to the Association in general.

AN ULTIMATUM.

Reams of speculations, denials and interviews have been printed since the election in regard to the question of postponing the Home Rule bill. Perhaps the most significant of these utterances is that of Mr. R. P. O'Connor, who is regarded as the mouthpiece of the Nationalists, in the *Sunday Sun*. Mr. O'Connor reads the Liberals a lesson—a sort of ultimatum. He says: "We assume that the statement that Home Rule is to be shelved is founded on certain articles that have appeared in *Truth* and other liberal organs. We cannot answer for Liberals or Liberal journalists; but we are able to speak and interpret for our own party and our own countrymen. So speaking and so interpreting Irish feeling, my answer to the suggestion that Home Rule may be shelved is that it won't do. Home Rule must be the first, the most momentous, the chief business of the government. Any paltering or postponing would compel the Irish party to oppose the government."

"The Irish party has regained its unity with a splendor of political judgment and organization which are the marvel of the world. They have given an eloquent proof of their good faith regarding Home Rule, and yet certain Liberals are now preaching the doctrine of shelving that great measure."

"The thing is ridiculous and impossible. It would lead to a breach of the forces whose unity is necessary for the carrying out of the Irish and English programme of the Gladstonians. It is fortunate that Irishmen are now in a position to avenge any treason."

GEORGE'S THEORY IN PRACTICE.

The single tax experiment established at Hyattsville Md., where a great many people employed in Washington live, has received the sanction of the Court of the Judicial district. The present Board of Town Commissioners is controlled by Henry George enthusiasts, who at the recent session of the Legislature secured an act levying a tax of from 15 to 20 cents on \$100.

They then proceeded to make a practical experiment of the Henry George idea by levying the tax on land alone, treating improved and unimproved alike, and exempting all improvements and personal property. A number of owners of unimproved property filed a petition asking the court for a mandamus requiring the Board of Town Commissioners to restore improvements and personal property to the assessment list of the town.

Judge Brock on Monday delivered the judgment of the court denying the mandamus. He said the act of the Legislature made the Town Commissioners the Board of Final Appeal, giving them the power to control assessments, and the court could not interfere. The case will go to the Court of Appeals, and the people of Hyattsville will at the annual election next year have an opportunity to abolish the Henry George system of taxation by electing Commissioners who are opposed to such system.

A SURE RELIANCE.

GENTLEMEN,—We have a family of seven children and have relied on Dr. Fowler's Extract of Wild Strawberry for the past ten years in all cases of diarrhoea and summer complaints. It never fails us and has saved many doctor's bills.

J. T. PARKINSON, Granton, Ont.

The Catholic Weekly Review.

A JOURNAL DEVOTED TO THE INTERESTS OF THE CATHOLIC CHURCH IN CANADA.

Commended by

The Most Rev. Dr. Walsh, Archbishop of Toronto.

The Most Rev. C. O'Brien, Archbishop of Halifax.

Rt. Rev. T. J. Dowling Bishop of Hamilton.

The Rt. Rev. Bishop O'Mahony, Toronto

The Late Archbishop Lynch.

The Late Rt. Rev. Bishop Carberry, of Hamilton.

The Late Rev. Father Dowd of "St. Patrick's" Montreal.

And by the leading clergy of the Dominion.

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TORONTO, SATURDAY, AUG. 13, 1892.

SIR DANIEL WILSON.

SIR DANIEL WILSON, president of Toronto University died on Saturday last. He was 76 years of age, having been born in Edinburgh, 5th January, 1816. He had been President of the University since 1881 when he succeeded Dr. McCaul. The funeral took place on Monday and was attended by all the notables of the educational world in Toronto.

TRICKS IN TRADE.

In an English police court the other day a witness very reluctantly acknowledged that he was a worm-hole borer for a prominent dealer in old furniture. This reminds one of the efforts the Ritualists are making to *worm-hole* their Anglican system. They are, as Mallock said, striving to do business at the old stand, and using every endeavor to steal the copyright and goodwill of the old concern.

A PRETTY SHARP CURVE BUT—HE TOOK IT.

A CORRESPONDENT sends an account of what must have been a very funny episode. A loud-tongued Orangeman was dexterously worked over the whole field from the utmost toleration of Catholics to the hanging of priests. There were some sharp curves on the way, too. This communication is signed "Vintor." Side-lights like this do much good, in displaying the "real principles which underlie the Order."

IN FOR MANSLAUGHTER.

GONE TO BE A JESUIT PRIEST.

"MANY of the friends of Dr. Gregory Fere, of McCaul street, will be surprised to hear that he has decided to abandon the practice of medicine and become a Jesuit priest. He is now in Montreal making the necessary arrangements and his solicitor here is engaged in winding up his business affairs. Dr. Fere is well known among students of Toronto University. He spent one year with the arts class of '87, and obtained high honors in the department of modern languages. Then he entered the faculty of medicine, where his career was a distinguished one. After his graduation he was for some time demonstrator in ana-

tomy in Toronto Medical School. Those who know him will earnestly hope that he may find in his new vocation the satisfaction which worldly ambition apparently would not afford him." The above (from the *Empire*) will not, we trust, disquiet the hearts of Dr. Fere's many Protestant patients. Should any thing happen, any heart failure or other difficulty which cannot be otherwise explained, it will be well for the *Empire* to disclaim all malicious purpose in the publication. Protestant nerves are as a rule pretty strong when there is question of taking a dose from Fulton or from Wild; but to have been dosed by even an incipient Jesuit may prove too much. If anything serious happens the *Empire* is in for manslaughter.

COULD NOT ENDURE A RELIGIOUS CELEBRATION.

"AGGRESSIVENESS on the part of the Liberals in Rome interfered with the success of a procession in honor of Columbus on Saturday. There was a religious aspect to the affair that bodes no good for the fetes arranged throughout Italy." So writes one in sympathy with the aggressive Liberals: What a strange reversal of right sense! "There is a religious aspect to the celebrations" and that fact bodes no good. Why should not there be a religious aspect to such a celebration as this? That which bodes no good to a country is the presence in it of men who are willing to forget their country's glories if it can have an opportunity of attacking the religion which, of its glories, has been the greatest.

THE EXPEDITION FAILED.

A London despatch says that the reports of the failure of Baron de Hirsch's colony in the Argentine republic are confirmed. The writer declares that the condition of affairs at Moiseville, the name of the colony, baffles description. The land selected for the settlement was ill chosen, and an enormous number of families are huddled together in sheds, where they have been living for months in idleness and intrigue. The efforts to reform the colony by Hirsch's agent on his arrival were the cause of his receiving threatening letters, and he was obliged to call for police protection. He therefore broke up the colony. Eight hundred of the colonists will sail for Europe within a month. So ends one of the projects of "The Modern Moses." So must end all human efforts to render abortive a divine judgment.

CULTURE AND ART.

THE "Metropolitan" Methodist Conventicle is in the hands of an artist, but everybody is not pleased with the work.

A *Globe* reporter informs the public that when he was looking at some of the work a female voice came up out of the nave demanding, "How long will you be making those images?" and she added, "This is leading to nothing but idolatry."

The reporter's comment was that "This is like the ordinary cry of discontent that rises as the car of progress rattles past. The sacred story, however, eloquently it may be told, cannot long reconcile the mind filled with modern culture to bare walls and plain, uncomfortable surroundings."

Never was comment better placed. And the managers of the Metropolitan are evidently of the same way of thinking as the reporter. But what an admission! It is the same as saying that the Middle Ages were more cultured than this enlightened century, for were not the churches of those days embellished in the highest degree? and do not our modern artists go to them for designs? Yes, the car of progress moves. It moved under the eye of the Church till the crypt and catacomb grew into the basilica and the cathedral.

Then came the iconoclastic Emperor, Leo the Greek, claiming that the paintings and statuary in the churches were a return to Paganism. In vain the Church explained to him and

his assecke that the Almighty Himself ordered Moses to make images of angels (Exodus xxv : 18); and that Solomon, whose temple was consecrated by the visible presence of the Creator, adorned that edifice with golden Cherubim (11 Par. iii : 10), the Emperor carried on his persecution, violating the sanctuaries and trampling churchmen under foot. He died, and culture once more progressed, the Church fostering the reviving arts.

Centuries rolled by, and that other iconoclasm arose: the barbarism euphemistically called the Reformation. Again the sanctuaries were polluted, and art and culture disappeared.

If the new-fangled way of reciting the decalogue be correct, the very making of images is sinful, and the old-fashioned Methodist lady's comment on Metropolitan decorations was in order.

But the consummate wisdom of the Old Church, that, as Dr. Rainsford said the other day at Chataqua, "stands between us and barbarism!" She knows man intimately, and knows that a picture will preach her doctrine more effectively than an eloquent sermon. Hence, she has always patronized art, so that rich and poor alike might read the sacred story on equal terms. The result of this was that Catholic ages and lands were ages and lands of faith and culture.

Protestantism, wherever successful, destroyed art and culture. Its preachers could not reach where a picture would evangelize, and the borders of the schism are to-day, 300 years after the event, the same as when Luther posted his theses on the church of Wittenberg. Protestantism has made no converts, and the constant wail of its adherents is that it cannot hold its own children.

Tardily the sectarians recognize the evil work their false principles have wrought, and with their inherent and glaring inconsistency, they abandon them and go forth by leaps and bounds in the wake of the living Church whose success they envy and would fain achieve. II.

HER MAJESTY'S SPEECH.

THE cable informs us that the formal organization of the House of Commons was completed last week and on Monday morning when the House met the members were summoned to the House of Lords where the Speech from the Throne opening the session of the twenty-fifth Imperial Parliament of Queen Victoria, was read. The speech informed Her Majesty's Lords and gentlemen that by command of Her Majesty the present Parliament had been assembled in obedience to the terms of Her Majesty's proclamation of June 28, by which the late Parliament was dissolved. Previous to that dissolution, the speech added, the business of the session was completed, therefore it is not necessary for Parliament to continue its session at an unusual period of the year for the transaction of financial or legislative business. Her Majesty expressed the hope that when Parliament meets again at the customary season it will direct attention to measures of social and domestic improvements, and that it will continue to advance in the path of useful and beneficial legislation, which has been judiciously followed at previous sessions. The commissioners bearing the Queen's speech entered the House of Lords at 2 o'clock and took their seats on the long bench in front of the throne. Only forty members of the House of Lords were present. The usual notice to the House of Commons was given, and soon the Speaker, attended by the members of the Lower House, was ushered into the chamber of the Peers to listen to the reading of the speech.

On the re-assembling of the House a no-confidence resolution was promptly moved in amendment to the address in reply to the speech. Asquith, Gladstonian, who moved the amendment, declaring that the House had no confidence in the Government, declared that Parliament had met for the obsequies of a dead majority. The House ought not to dally over a practical question, but should as speedily as possible place in power a Govern-

ment representing the decision of the country as expressed at the polls.

Mr. Thomas Burt, who seconded the non-confidence amendment, contended that the question of Home Rule for Ireland must dominate all other questions to which the Liberal party was pledged. Mr. Justin McCarthy said that the Irish party expected that coercion would cease when the Liberals came into power. If the Liberal Government's Home Rule bill did not satisfy the people of Ireland there would be an end of it. He believed in the sincerity of the Liberal assurances that the Home Rule Bill would be kept in the front of their legislation.

The Government will probably resign on Friday.

THINK WELL ON 'T.

IN St. James' church, Garlie Hill, Upper Thames street, London, there is to be seen a mummy. It is that of a man preserved in a glass case, which bears the following lines:

Stop, stranger, stop, as you pass by.
As you are now, so was I.
As I am now so will you be.
So pray prepare to follow me.

A LIGHT TARIFF.

"Infants in arms admitted to all parts of the house at one guinea each," is what the manager of a Liverpool theatre advertises.

Churches are ordinarily smaller than theatres. Babies therein are ordinarily more numerous. Whether they be more vociferous we have no means of knowing. But the mothers of numerous, or as the case may be, vociferous, babies, should remember that the people generally will readily excuse them if, after they have discharged their obligation of hearing Mass on Sunday, they manage in one way or other to prevent the infantile clamor which makes many a good sermon a *running obligato* to their darlings' yells.

SOMEBODY'S CRAZY.

THE world heard so much of Walt Whitman that it becomes a serious question of sanity between him and all the rest of the world if the following was really his:

WHITMAN'S LAST SONG.

The mystery of mysteries, the crude and hurried ceaseless flame, spontaneous, bearing on itself

The bubble and the huge, round, concrete orb!

A breath of Diety, as thence the bulging universe unfolding

The many issuing cycles from their precedent minute!

The eras of the soul incepting in an hour,

Haply the widest, farthest evolutions of the world and man.

Thousands and thousands of miles hence, and now four centuries back,

A mortal impulse thrilling its brain cell,

Reck'd or unreck'd, the birth can no longer be postponed;

A phantom of the moment, mystic, stalking, sudden,

Only a silent thought, yet toppling down of more than walls of brass or stone.

(A flutter at the darkness' edge as if old Times's and Spaco's secret near revealing).

A thought! a definite thought works out in shape.

Four hundred years rolled on.

The rapid cumulus—trade, navigation, war, peace, democracy, roll on;

The restless armies and the fleets of time following their leader the old camps of ages pitched in newer, larger areas,

The tangled, long deferr'd eclaireissement of human life and hope boldly begins untying,

As here to-day upgrows the western world.

(An added word yet to my song, far discoverer, as ne'er before sent back to son of earth—)

If still thou hearest, hear me

Voicing us now—lands, races, arts, bravas to thee

O'er the long, backward path to thee—one vast consensus, north, south, east, west,

Soul plaudits! acclamations! reverend echoes!

One manifold huge memory to thee! oceans and lands!

The modern world to thee and thought of thee!

A VERY CLEVER TRICK.

A very clever trick was that of Mr. Andrew Carnegie, who, by the judicious expenditure of about \$25,000, procured the election (as labor candidate) of, it now appears, one of the biggest fools in Great Britain, a certain Kier Hardy, whose unmannerly ways and general idiocy are doing much to lower the labor element in the estimation of the House. It may be that Hardy is even yet being paid for it. Nothing but that, or a certificate for a lunatic asylum, would account for it.

THE MANITOBA SCHOOLS.

Awaiting the publication of the text of the pleadings before the Judicial Committee and of its opinion, it is idle to discuss what remedy the Separate Schools in Manitoba may have, or the expediency of seeking it. Up to the present moment all that has been made public is a statement by one of the parties that the judgment formerly given in favor of the other party "had been contravened at every point." It was a very wide statement and evidently intended for the widest publicity. Were it true that the judgment of the Supreme Court of Canada had been, by the superior authority, "contravened at every point" there would yet remain an aggrieved people's natural appeal from the law to the law amended. The conditions under which they accepted Confederation with us guaranteed them (as against what precisely has taken place, a hostile immigration) their school rights as then existing by *law* or *practice* and if the Dominion refuse to keep its agreement it will be but emphasizing what seems to have already once or twice occurred to their minds up there, that they were brought in under false pretences.

Useless to say that the case is adjudged. This is not true. At the most it can only have been adjudged that, as the law of the Province now stands, Catholics must support public schools. This is precisely the contingency contemplated in the provision for remedial legislation made, as well by the statute law of Manitoba as by the Canadian Constitution.

If after the terms of the adverse opinion have been received, it appear that the present provincial law of Manitoba "affects any right or privilege of the Roman Catholic minority of the Queen's subjects in relation to education" the law is plain and simple. An appeal lies to the Governor-General in Council. The Judicial Committee's opinion cannot have been wider than the premises. At the most it can but have decided that the present Provincial law of Manitoba may be enforced. Let the appeal for remedial legislation (if necessary) be made as calmly as appeal would be made in any other suit. The asking for it is no token of ill will or of perversity. A man has a right to all the remedies the law allows him. It is no favor; it is simply a right. If the plea be granted, the legislation can be rendered inoperative until its competency has been passed on by the highest authority. And thus a very serious matter may be laid at rest without invoking the vile passions which disfigured recent electoral contests and which did so much to disfigure the advocates of them that possibly they may, after a good long rest, enjoy a sally from the seclusion they have since then courted. Quite useless for gentlemen to tell of the former glories of No-Popery. 'Twas indeed brilliant but . . . it was expensive. Quite needless to count the "original fragments" into which they will knock Confederation if their desires are not acceded to. With the knowledge that the loyalty of the Catholic population of Canada to Canada is one of the best guarantees of Confederation's endurance, they may safely set up straw men and knock them down again till they or their audience tire. But Canadians view the case from the calm stand-point of equal rights under the law. Let just law take its course or, if it be unjust, have it so declared by competent authority.

THE PERILS OF PORK.

A whimsical newspaper correspondent who is dogging the Royal Commission on the Liquor Traffic sends his paper the following:—"The royal commission extracted from a witness, "hostile to prohibition the fact that drinking liquor was quite "as serious an evil as eating pork. It would be worth thousands "of dollars to have so important a point definitely settled by "competent authority. The royal commission is to be congratulated. Perhaps it would be a loyal duty for the commission "to put up a witness to say that the use of pork and beans, being a vile American habit, should be placed under the ban "as well as whiskey and simple pork."

HE CANNOT BE TOO SEVERE ON THEM.

At an inquest held this week on the body of a man found killed near a drinking-place, the County-Crown-Attorney, Mr. Dewart said that it is notorious, that many crimes of this sort are directly chargeable to the hotel-keepers themselves. In many country places, and in the cities, too, for the matter of that, the hotel-keepers get confirmed drunkards into their places, find that they have four or five dollars in their pockets, and plug (*sic*) them with liquor until their money is all gone. Such a practice is so nearly allied to crime that he would urge the coroner to suggest to the jury the advisability of inserting in its verdict some declaration to which the attention of the Attorney-General may be called. The selling of liquor to confirmed drunkards and to drunken men was all wrong and should be put down.

Wrong! Can some one name a worse wrong than the crime of causing an unfortunate's death in the state, and sometimes in the act of mortal sin. Wrong! to the wife, to the children, to society. Wrong! without a shadow of a cause but the greed of gain which would coin the drunkard's life blood and his widow's tears. We have nothing to say about the legitimate trade. Hazardous as it is, it is no more necessarily an occasion of sin than a revolver is a necessary occasion of a murder. But a revolver in a mad-man's hands is quite another matter.

DONE TO ATTRACT SETTLERS.

Great efforts are now being made to attract settlers to the Province (Manitoba). Sectarian strife will interfere with this useful and sensible work; and sectarian strife will continue so long as there is any effort to coerce the Province from the outside. Let the controversy be ended now.—*Globe*.

Why does not the *Globe* confess at once that the manifest object of the Manitoban legislation adverse to Catholic schools and the object of the out-cry against dual language, is precisely to discourage immigration of Canadians from Quebec. It is well the Constitution of Canada has a remedy for such ostracism.

APOSTROPHE TO WOMANHOOD

Mothers and maidens, believe me, the whole course and character of your lovers' lives is in your hands; what you would have them be they shall be, if you not only desire to have them so, but deserve to have them so for they are but mirrors, in which you will see yourselves imaged. If you are frivolous, they will be so also; if you have no understanding of the scope of their duty, they also will forget it; they will listen—they can listen—to no other interpretation of it than uttered from your lips. Bid them be brave, they will be brave for you; bid them be cowards, and how noble soever they be, they will quail for you. Bid them be wise, and they will be wise for you; mock at their counsel, they will be fools for you; such and so absolute is your rule over them. You fancy, perhaps, as you have been told so often, that a wife's rule should only be over her husband's house, not over his mind. Ah, no! the true rule is just the reverse of that; a true wife in her husband's house is his servant; it is in his heart that she is queen.—*John Ruskin*.

EACH HEART KNOWS.

"They bear it well," we say of those
Who stand alone in storm and stress,
Unmoved they seem, but each heart knows
Its bitterness.

"She hath forgot!" we say of one
Whose heart beat faithful to our own,
Yet who with memory hath done?
The dead alone.

The saddest words that lips can say
Are those we utter not at all:
And our most bitter tears are they
That must not fall.

SUNDAY AND THE FAIR.

The House of Representatives had not the courage to disagree to the Sunday closing condition of the World's Fair bill in the Senate, and Congress has, therefore, placed itself on record as yielding to the clamor of a few in disregard of the wishes of many. Rather than be forced to commit the injustice meditated, Chicago, it is announced, will do without the appropriation that it so badly needs.

This purpose, it is to be hoped, will be adhered to. Certainly many of the Senators and Representatives must have acted under a misapprehension. The intention never was to secularize Sunday at the fair and make it the same as other days of the week. On this point the *Chicago Inter-Ocean* gives a clear explanation. Says that newspaper:

The general opinion in Chicago is that the exposition can be and should be utilized to some extent upon that day of the week. This is the conviction of a very large element of the more strictly religious people. They do not want the worship of that day interfered with or lessened. Nor do they want it turned into a great gala day which shall tend to undermine the religious observance of the Sabbath in the community at large. Such opening as the advocates of closing seemed to think is proposed would turn the exposition into a stupendous engine for destroying Sunday as a day set apart from the other days of the week. The board of directors has never contemplated doing anything of that kind, and instead of railing and ranting at Congress its friends should busy themselves in dispelling misapprehensions.

During the ordinary days of the week the fair grounds will be a vast beehive of activity. There will be a great deal of machinery in operation, a great deal of work of all sorts carried on, also a great deal of traffic. The clamor of commerce will mingle with the whirl of industry. All that could be and should be stopped upon Sunday, and in those and kindred regards the fair should be closed completely on the Sabbath, making it a day of quiet observation.

Many thousands of Chicago people will attend religious service this morning and go to some park for the afternoon. No one claims that the parks ought to be fenced in and denied to the people on Sunday. If it were left to the clergy and their churches to open or to close the parks on Sunday, they would vote by a large majority in favor of keeping them open. But if, on the other hand, the question of keeping stores and factories open on Sunday were left to a vote, a great majority, even of those who are not church-goers, would vote to close them. Now, the fair will combine all three features, and as to manufacturers and trade it should be closed, but as to those features only. The exhibition of fine arts, liberal arts and other features involving neither labor nor commercial transactions, in the interests of the education and elevation of the people, should be open to the public. There will be twenty-six Sundays during the fair. It would be a sad waste of incomparable advantages to keep them behind closed doors on that day of all the week in which most good ought to be done.

This comprises the position of those who favor the Sunday opening. To close the art and non-mechanical departments on Sunday, which is the only day on which so many thousands will have an opportunity to visit them, would be an injustice and shame.

Sabbatarian bigotry, however, is as blind as bigotry in its other forms. Surprising is it that those who are thus acting with the idea of keeping the Sabbath holy do not see that the course they insist upon will be the very one to embitter thousands against Christianity and religion. Deprived of their rights in this way, they will see in the system which forces this wrong upon them something odious and intolerable.

Sunday closing, as we have already pointed out, will do infinite moral harm to many visitors to Chicago, for, not being permitted to go to the fair, they will visit worse places. The saloons and evil resorts will be crowded with persons in search of amusement, and in the low dives of the city a saturnalia of wickedness will reign.

The blunder on the part of Congress is to be regretted, and all the more since it was not made from the impulse of principle. The members simply had not the courage to resist the pressure of the fanatical element which urged the Sunday closing, and in yielding must have done so with a secret feeling of shame for their own want of moral fortitude.—*Catholic Mirror*.

A SIN AND ITS ATONEMENT.

The heart-history contained in this story has already been submitted to the Catholic public in the pages of the *Ave Maria*, whose editor assures the public that the main incidents of the story are strictly true, but for obvious reasons are disguised as much as possible. The author's desire to remain unknown will also be understood by the reader.

I.

I HAVE been asked to tell the history of some events which, because they stirred the sympathies of many, have been spoken of widely and often inaccurately. They were so intimately connected with my own heart-history that at first I utterly refused to undertake such a task. But I have now reached the border-land, where all the landmarks of the past stand out in true proportions; and if the record of my mistakes with their consequences will only benefit one single heart, the effort, and it may be the pain, it will cost me to write are not worth a moment's consideration. To sing the mercies of the Lord—and such mercies!—is the greatest privilege that can be conferred on me this side of the grave.

I was born in Scotland seventy years ago, in one of the most beautiful spots that eye of man could gaze upon. It is spoilt now; railroads and tourists have invaded its seclusion, and telegraph wires bring every whisper of the great world, bad or good, through its pure, clear atmosphere. But in my youth we had it all to ourselves; and the beauty of our mountain glen, with its views of the Frith and the islet-strewn sea beyond, was an endless source of delight to us.

My father's family, the Doones of Glencairn, was one of the oldest in the neighborhood. In early times they had distinguished themselves by rather startling feats of brigandage; but for several generations the Doone energy had been given to farming, and their holding, quite a model farm, was considered a trophy of the victory of skill and perseverance over local difficulties. My father was exceedingly well educated for his position, and had secured for his son and his three daughters every advantage within his reach. Our mother was the very personification of parental love and true refinement, and she tempered by her gentleness the asperity which sometimes manifested itself in my father's dealings with his children.

As often happens for a brief period in certain localities, everything combined to make our surroundings pleasant just as life was opening to our young imaginations. We had a priest of great personal influence and power, who kept us all together, and who had a special gift for stifling in their birth the little feuds and jealousies which are so apt to arise in village communities. Reciprocal help was given at the great seasons of farm work; and the harvesting, haymaking and apple-gathering were all occasions of neighborly festivity which we thoroughly enjoyed. The Presbyterians had a conventicle at the lower end of the village, and, I believe, within its walls they sometimes indulged in bitter and violent attacks on the faith and doctrine of the Catholic Church; but they were in the minority, and not disposed to risk losing employment and the patronage of the Master of Kilgrachie by any open opposition to Catholicism. So that, for the time being, our valley was a complete ideal of what a homely, happy, independent people might be.

Only a short time ago I read an account, by a daring traveller and able writer, of the Yosemite Valley in California. Indians were constantly descending on the farmsteads of the Sierra Nevada, and driving away horses and cattle into the hills. A hot pursuit of course ensued; the trail was eagerly followed, until, in wide labyrinths of rock and forest, it invariably ended no one could tell where. At last a party of the farmers met together and swore that they would stick to the trail and continue the pursuit until they recovered their lost oxen. After struggling for miles and miles through incredible difficulties, they came upon the very edge of a tremendous precipice. The oldest settler among them had never heard of it.

Straight down, thousands of feet beneath, lay a fair and lovely land, watered by a beautiful river; and there, in the green meadow, they beheld their lost horses and cattle, looking like specks of life in the immense distance below but distinctly seen through the intense clearness of the atmosphere. Waterfalls descended into the valley from great heights, breaking into jets of spray over the edges of the rocks. On the opposite side the same steep, wall-like face of dark gray rock shut in this wonderful secret spot of Nature. As I read, it seemed to me like a picture of that secluded, joyous-home of my childhood, and in the figure of the first settler who looked over the edge of that sheer descent and discovered this fairy land I seemed to see the face and form of Edward Carlyon.

"Margaret," said my brother Alick, "the Laird has brought a friend of his to see father, and he is out, he wants to bring him here to see the orchard and the apple gathering. May they come?"

"The Laird knows he is always welcome," I returned; for we had known the Master of Kilgrachie from babyhood, and, though he belonged to a rank above us, we were quite at our ease with him, and were always treated by him with the greatest courtesy.

How distinctly I remember that glorious summer day! The air was full of the exhilarating freshness which makes the sense of existence a joy. The small boys in the trees were shouting with merriment as they knocked down the clusters of red and gold apples; while

Stuart McDougall, the young farmer who was our nearest neighbor, was helping Alick with long poles to shake down the fruit from the higher branches which the boys could not reach.

Not a shadow of annoyance assailed either Arabella or myself at being caught in the midst of work, though we were respectively seventeen and nineteen years of age, and knew that we were considered, both for beauty, accomplishments, and probable dowry, quite the cream of Glencairn. We all held in the bitterest contempt boarding-school misses who came home too fine to work; we had put their airs and affectations into Christmas charades. We were exceedingly proud of our father's orchard, and spent the few moments that elapsed before the appearance of our guests in collecting some of the choicest apples in a basket, which we put into the chubby hands of our little sister Flora, sending her to the gate to welcome the Laird.

"Let me introduce to you my young friend Mr. Carlyon," said the Master of Kilgrachie, a typical and genial specimen of the old Scotch nobility. "This is Miss Margaret Doone, Mr. Carlyon, the pearl of our valley; this Miss Arabella; and this," patting Flora on the head, "is the bonniest Scottish maiden whose foot ever trod the heather."

Flora's baby face dimpled all over with smiles. She made her offer of apples with infantine grace, saying as she did so, "All these for the Laird!"

"And the Laird's friend," he added graciously, passing on the basket to the stranger, who stood looking on the scene with undisguised admiration.

For a moment I was spellbound and could say nothing. I was thinking: "At last I have seen a man!"

It was not that Edward Carlyon was so unusually handsome though even in outline and coloring his face would have been a study for an artist: it was the majesty of genius and of will which revealed itself in the penetrating glance of those dark eyes, the curves of the resolute mouth, the tones of a voice which, once heard, could never be forgotten. He was a born leader of men; and the influence he exercised came partly from the intensity and singleness of aim with which he devoted all that he possessed, whether of exterior or interior gifts, to one noble purpose. Men of one idea are masterful even when they are narrow; but when a man with powerful intellect and varied gifts ransacks heaven and earth for resources for a single purpose, it gives a simplicity, a charm, to intercourse with him which carries all before it. There was nothing Edward Carlyon could not do—nothing except to submit in humble faith and obedience to the revelation and the will of his Creator.

"Mr. Carlyon has his head as full of plans as a nest is full of eggs," said the Laird; "and you cannot do him a greater favor than to let him see the apple-picking, so do not let us interrupt your work. I shall sit down on this seat and wait for Mr. Doone."

"That's famous!" said Mr. Carlyon, as, without waiting for further invitation, he threw off his coat and began helping to knock the apples down, talking and laughing all the time as if we had known him for years. He got on with everyone alike; even Stuart McDougall, who never could find words to express the thoughts and feelings of his big, warm heart, said that evening he had never before met any one so pleasant.

Meanwhile my father had returned, and he and the Laird sat talking together on the rustic seat, watching us at our merry work.

"That young Carlyon is a character," said the Laird; "and a man who, if I am not greatly mistaken, will make his mark in the world. His father was a common soldier, but he married a German lady, above him in social position,—a clever, intellectual woman. When the father died, the mother's one ambition was to make a distinguished man of the only son. She saved and starved for him, and sent him first to a high school, where he developed extraordinary abilities; and then, with the help of friends, to a celebrated German University, where he carried everything before him. An old and wealthy uncle who had been desperately wroth with Madame Carlyon for marrying beneath her, was so delighted at the splendid position the young man had taken by his talents that he left him his whole fortune, to the exclusion of his other relations. This made them so angry that the young man found his position in the family very disagreeable; while, as far as his public career was concerned, there was no escape from the military destiny which hung like Fate on every young man in Germany."

"The whole nation, from the Kaiser down, was wild to wash out in blood the insults of Napoleon. That destiny Edward Carlyon detested and was resolved never to accept. So, without asking anyone's leave or advice, he and his mother suddenly disappeared, and the next thing their friends heard of them was that they were living in London in great style, their house the resort of the cleverest men of the day, and that the immense fortune Herr Woronzon had left was all transferred into English bonds and laid safe in the Bank of England. No one could complain; for his father was not of German birth, but English or Welsh; still the authorities were sorely angry when they found that such a prize had escaped them."

"His mother must have been a proud and happy woman," said Farmer Doone, watching with interest the athletic figure of the young man at the top of a tree, whose golden clusters had defied the efforts of men and boys alike.

"She was," answered the Laird. "And yet, poor lady! she must have had a sorer heart, on one subject, than he ever dreams of; for he says she was a devout Catholic, whilst he has been completely carried away by the tide of German philosophy. I don't think he has any faith at all."

"Why does he come to Glencairn, and what is he going to do with himself?" asked Farmer Doone uneasily; for though not much up in religious questions, he knew that infidelity was beginning, like the first far-reaches of an incoming tide, to get into English literature and English education.

"He has determined to devote his large fortune to founding a colony in North America. He has already induced one or two clever men to join him, and I believe they have purchased land somewhere in the neighborhood of Manitoba. His idea is that if people of substance founded colonies, and picked their men, and had patience and perseverance enough to fight through first obstacles, and wait, the experiment would be found to open a career of genius and power, and in the end would prove besides, a most profitable investment of money."

"Hum!" said Farmer Doone. "If and if! If people would labor and wait, and persevere from generation to generation, I well believe the most splendid triumphs could be attained; but young men won't do it nowadays, Laird; they have not the stuff in them, least of all those who have money and could at any moment turn round, give up the struggle and enjoy themselves."

"Carlyon has the stuff in him if any man ever had," answered the Laird. "You would not believe the practical, far-seeing wisdom of some of his ideas. One of these has brought him here. He heard that some splendid triumphs, as you say, had been obtained in our valley over difficulties of soil by careful cultivation. He came here to see whether he could put himself under you, as a sort of agricultural pupil, for two or three months. You could name your own terms; for though he is laying by everything he can spare for the first great start, he grudges nothing when the future advantage of his colony is concerned. One of his very practical ideas is that the leader of such an undertaking ought to be able himself to do every kind of work required, or at least to understand it. Lord Cobham sent the young man to me, with the request to further his plans as much as I could; so that I shall take any kindness done to him as a personal favor to myself."

There was much in this speech which gratified my father: first, that the fame of his skill in farming had attracted so brilliant a youth to the valley; next, that it was in his power to confer a favor on the Laird of Kilgrachie; and last, not least, that there was an opportunity of obtaining some loose cash, which would enable him at once to put up a mill at the lower end of the valley—a project which had for some time been a great object of ambition. So, when Edward Carlyon, his face radiant, came to the seat where the two had been discussing, he was received by the usually cautious Scotch farmer with great affability.

"You do not seem disappointed with the Doone homestead," said the Laird. "We have not overpraised it, have we?"

"It is my dream realized," answered the young man, his eyes full of light. "If only my future colony can produce scenes like this I shall feel I have lived for something."

All was arranged that same evening. He was to stay three months at Glencairn, to be initiated into the secrets of cultivation, which my father undoubtedly possessed. He gave a promise not to divulge these secrets until he was on the other side of the Atlantic; and he offered so handsome a premium for the advantages which he was to reap from the arrangement that my father felt he could put his cherished scheme into execution, and that, before the winter's frost made it impossible, the mill would really rise on the spot where he had long seen it in his dreams. Before the interview ended he was quite bewitched with his future pupil, who seemed equally pleased with him. He, however, felt it his duty to make one stipulation strongly.

"We are all good Catholics here, Mr. Carlyon, and I very much regret to hear that you are not. I would not, for any advantage you could offer me, receive you into relations with my family and dependents unless you give me your solemn promise never, in any way, to do anything to unsettle the mind of anyone during your stay at Glencairn. I have confidence that if you give that promise you will keep it as a man of honor ought."

Edward Carlyon lifted his frank, clear eyes and looked at my father. "I make the promise, Mr. Doone, and I will keep it as a man of honor should. The strongest affection of my life is bound up with reverence for the Catholic faith. My mother, when she was dying, put a rosary round my neck and implored me to wear it; and for her sake I will wear it till I die. Am I likely to insult or interfere with a faith that was hers?"

(To be Continued.)

Testimonials.—The large number of testimonials and letters of thanks received from every part of the Dominion is a sufficient proof of the efficacy of the new hair restorer, *Capiline*. Try it and you will never use any other.

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THE PROVINCE OF QUEBEC LOTTERY.

The Capital Prize \$15,000 Won By A Poor Girl.

The Capital-prize \$15,000.00 4th of May Drawing, "Province of Quebec Lottery" was won by Miss May Donovan, 118 Dufresne Street, Montreal.

Damo Fortune was not blind for once. This fortune could not have fallen into better hands.

Miss Donovan belongs to a poor but highly respectable family. The father, now dead, was one of the good parishioners of Reverend J. J. Salmon, parish priest of St. Mary's, Craig Street, who takes pleasure in recalling the merits of this good man.

The mother left a widow, dependant mostly for a living on her daughter's daily labor. She, bestowing on her mother all the care that her feeble resources permitted and very often she wished to be able to do more. It was for this end that she deprived herself in order to buy a lottery ticket, not however without adding a fervent prayer. Her hopes were not in vain as we may see.

She presented herself this morning at the Lottery's Office accompanied by her mother and Reverend Father Salmon.

The prize was paid her at once as the two following certificates may show.

THE PROVINCE OF QUEBEC LOTTERY.

CERTIFICATE of the bearer of Ticket No. 18458. \$15,000.00 DRAWING OF MAY 4TH, 1892.

I the undersigned do hereby certify that on presentation of my ticket No. 18458 which drew the first capital prize \$15,000.00 at the Drawing of May 4th instant of the Province of Quebec Lottery, I have at once been paid.

Witnesses (signed) AIME MATHIEU LOUIS PERRAULT MARY DONOVAN, 113 Dufresne St., Montreal.

CERTIFICATE OF REVEREND J. S. SALMON.

I the undersigned, Cure, of St. Mary's Church, Craig Street, Montreal, do hereby certify that the above prize has been paid this day in my presence to Miss Mary Donovan.

Witnesses (signed) AIME MATHIEU LOUIS PERRAULT JOHN J. SALMON, P. P. St. Mary's "LA PRESSE," Montreal, 6th May, 1892.

The Province of Quebec Lottery

AUTHORIZED BY THE LEGISLATURE

For public purposes such as Educational Establishment and large Hall for the St. John Baptist Society of Montreal.

BI-MONTHLY DRAWINGS FOR THE YEAR 1892

7 and 20 January, 3 and 17 February, 2 and 16 March, 6 and 20 April, 4 and 18 May, 1 and 15 June, 6 and 20 July, 3 and 17 August, 7 and 21 September, 5 and 19 October, 2 and 16 November, 7 and 21 December.

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Table with 2 columns: Prize worth and Approximation Prizes. Values range from \$15,000 down to \$5.

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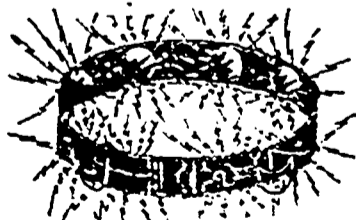
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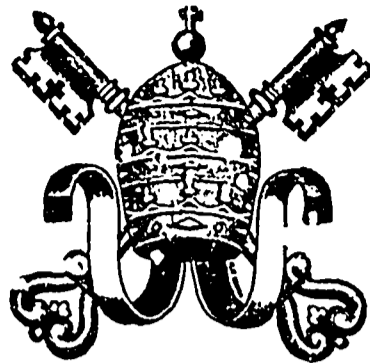


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TORONTO POSTAL GUIDE. During the month of August 1892, mails close and are due as follows:

Table with columns: Destination, Close, and Due. Lists routes to G. T. R. East, O. and Q. Railway, G. T. R. West, N. and N. W., T. G. and B., Midland, C. V. R., G. W. R., U. S. N. Y., and U. S. West States.

English mails close on Monday and Thursdays at 4 and 10 p.m., and on Saturdays at 7 p.m. The following are the dates of English mails for August: 1, 2, 4, 6, 8, 9, 11, 13, 15, 16, 18, 20, 22, 24, 27, 29, 30.

N.B.—There are branch post offices in every part of the city. Residents of each district should transact their banking and money order business at the local office nearest to their residence, taking care to notify their correspondents to make orders payable at such branch post office.

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